AGE made HAPPY

AS WELL AS

HONOURABLE,

By a SELECT NUMBER of

CAUTIONARY RULES,

FOR THE

Rendering it EQUALLY PLEASING both to OURSELVES and OTHERS,

Inſtead of being

OBNOXIOUS to BOTH.

Seriouſly Recommended to Perſons of all Ranks; and compiled by a Lady of great Quality for the Uſe of herſelf and Family.

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УЧРЕЖДЕНИЕ

ИНСТРУКЦИЯ

Ассигнов.

Смета расходов

Инструкция по составлению

Отчет

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AS WELL AS

HONOURABLE.

WE have had many good Inſtructions for almoſt all the Concerns of Human Life, both from the Pulpit and the Preſs; and there are ſtill ſome ſuch generous Friends as will adviſe, caution, or reprove the younger ſort of People, not only for Enormities, but even for Indiſcretions, Ill-nature, evil Surmiſes, and ſuch like Failings.

But 'tis the Unhappineſs of Old Age, that it finds no Monitors or Reprovers: This Forbearance may in ſome Caſes proceed from a too awful Veneration we are ſometimes taught to have for the Aged; as if we believed, without Diſtinction, that old People were always in the Right.

Others there be who think it not worth while to beſtow any ſerious Endeavours to reclaim what they think can be of ſo little Uſe to Human Society.

The vainer ſort indeed take Pleaſure in thwarting old People, to render them the more ridiculous and troubleſome, even though it be at their own Peril.

I fear

I fear beſides theſe, there is, at leaſt, one Reaſon more to be given, why Old Age finds not the Inſtructions or Reproofs it often needs: And that is the ill Reception theſe meet withal whenever this good Office is attempted. How few are there advanced in Years, that can bear the being told of any the ſmalleſt Fault, tho' all can ſay they are never too old to learn? Few, very few, have Virtue enough to brook being undeceiv'd, or the Learning to unravel an evil Habit, or to exert their Powers againſt a new Temptation.

The Deſign of this plain Monitor is only to perſuade thoſe concern'd, that it is poſſible to acquire ſuch a Diſpoſition of Mind (even under the Infirmities of Age) as may preſerve us in a good Degree from being obnoxious to others; when by keeping a ſerene Temper, we may continue in ſome

meaſure ſtill uſeful to the Generation we live in.

My own declining Years put me on theſe Thoughts, as knowing Temptations are beſt provided againſt when diſcern'd at ſome Diſtance; for when they come near, there are always more ſpecious Diſguiſes to amuſe our Sight. And,

Having obſerved the domeſtic Unhappineſs of many Families too frequently to proceed from the Diſagreement betwixt Youth and Age, and to be carried on with ſuch Animoſity, that nothing can make either Party eaſy but a Separation, which many times is attended with ill Conſequences, and yet is much rather to be choſen than to live in continual Diſagreement: Having, I ſay, obſerv'd this in fact, I apprehend it worth while to conſider how

how much we have it in our Power to remedy theſe Inconveniencies.

What I ſhall obſerve will be with reference to our reſpective Neighbourhoods in general, but more eſpecially with regard to our particular Relations, as Mothers, Wives, and Miſtreſſes.

To begin then at the Root, let us reflect on our former Conduct, in order to the making ſuitable Reparations for what has been amiſs.

Have we carried a very ſevere hand over our Children, not only to reſtrain them from Evil (for ſo much it is certainly every one's Duty to do) but even to keep them at an awful Diſtance, making them dread our Diſpleaſure for every childiſh Fault, allowing them little Familiarity in our Company, loading them with Commands, out of

of Pleaſure to ſee ourſelves obey'd, without regarding the Beneſit of thoſe we command? Or have we abated of this Rigour, as their Reaſon or Knowledge increaſed? For theſe ought to be employ'd and prefered, as much the fitteſt Inſtruments to profit them withal, which ſhould be a Parent's main Deſign; for if we carry on Severities to that Age when they may reaſonably expect to be free, and ſet up ſome ſort of Government of themſelves and others, we have little Reaſon to wonder they ſhould deſire to ſhake us off. It is very hard for free-born Rationals to live always under awful Checks and Reſtraint.

I doubt it is alſo hard for ſuch to give up the beloved Government, who have not conſidered for what End it was given them, and how long to be continued. Government is here only

to

to be uſed for the Benefit of the Governed; with watchful Diſcipline we are to train them up in the way that they ſhould go; and when they come to Years of Diſcretion, we hope they will not depart from it. However, Severity can then be of little uſe: For that will only make them more induſtrious to conceal their Faults, or elſe to ſhun and avoid our Company, and ſo put themſelves out of the way of being reclaim'd by our friendly Advice, good Example, and decent Inſinuations; which might take ſome hold of them in proper Seaſons, if we did contain our Anger, or vent it rather at the like Crimes in other Perſons, as Occaſion offers; and enlarging moſt upon the ill Conſequences of evil Courſes, we may condemn the Facts with ſuch tender regard to the Perſons, as may at the ſame time manifeſt our Goodwill towards them. If there be much

Gall

Gall in our Anger, the whole Subject of it will be thought to proceed from our own peeviſh Humour, rather than from any Principle of Virtue, and therefore find but little regard.

Where good Education has not been wanting, I am willing to believe there needs nothing but good Humour with a few Cautions on both Sides, to make reciprocal Indearments betwixt Parents and Children.

Has there been too much Severity towards them in Youth? there muſt be the more Indulgence ſhewn when grown up, to convince them that we did it only to bring them to the Knowledge of themſelves, and to the Obedience due to a Supreme Power; whoſe Commands, as dictated by the Holy Scriptures, and their own Conſciences,

ſciences, they muſt moſt ſtrictly obſerve to their Lives End.

Some Parents there are, who either by a total Neglect of their Children, or leaving them wholly to others Tuition, give no occaſion for Complaints of this kind; and yet they are angry, that when they are grown up, they are not what they could wiſh them.

I know nothing that can excuſe Parents from taking ſome part in forming their Minds, at leaſt in their tender Years, when ſome happy Impreſſions may be made; then even their Neceſſities, who labour for Bread, may allow ſome leiſure for this ſo neceſſary Work.

But I doubt it is often ſuch as have moſt Leiſure that leaſt care to ſet about this Buſineſs, thinking it will

give Interruption to their Company, and Diverſions. How juſt then is it that in Years they ſhould retaliate this Uſage? This Reflection ſhould move us to ſeek Pleaſure in converſing with our Children; and ſeeking we ſhall ſurely find it, by conſidering their Improvements are owing to our Labour: And we ſhall ſo diſtinctly diſcern their Tempers, as to know how the better to diſpoſe other Occurrences of Life. It is not my Purpoſe to inlarge on this uſeful Theme. But for ſuch as have been of this careleſs Sort, I know no better Expedient at preſent, than to bribe their Childrens Love with Benefits; till by a more prudent Conduct they acquire ſuch a Habit, as may lay a better Foundation for a good Underſtanding betwixt one and the other.

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There is yet another Sort of Parents, who through an inconſiderate Fondneſs have indulg'd their Children in all their craving Deſires, which undoubtedly will increaſe with their Years, till they can go no farther. And how then will ſuch Parents keep Peace with them whom they can no longer oblige? When theſe underſtand not any better Arguments of Love, truly this will prove a Difficulty. The beſt Method I can think of, is, That ſuch turn the Scale upon them, telling them, that you indulg'd their tender Years to bring them to Maturity; and now that they are in their full Strength, and yourſelves declining, you expect the like Obſervance from them.

If they don't reliſh this Change, take Courage, and try to withdraw

yourſelf from them for a while; or put them from you, where they may meet with ſome Difficulties, and not be ſo much humour'd (do this at leaſt for a Weaning) and then begin again with no other Civilities, than 'tis common for one Friend in familiarity to pay another, expecting the like Return from them: For under this Character I wou'd have both Parents, and Children, eſteem each other; taking the Obligation of Friendſhip to be much more engaging than that of Parental Duty, when Children are come to Years of Diſcretion.

I believe it the Occaſion of great Diſappointments and Uneaſineſs, That Parents expect their Children ſhou'd pay them an Obſervance almoſt to Adoration when grown up, tho' perhaps they owe little more to them than their Birth, and ſuch a Proviſion as the Law

Law inforceth: As if they were given only for our Behoof, and not rather we appointed as Guardians to take care of them.

But indeed if kind Parents live to the Decay of their bodily Strength and Reaſon, ſo far that they cannot decently ſupport themſelves, Children have then the utmoſt Obligation to do for, and bear with, them; remembring how long, and with what Tenderneſs they were taken Care of in their like feeble State. In God's Deſign of Government, the Stronger are ſtill to aſſiſt the Weaker: Mere Nature wou'd teach us this Duty, if we were ſo happy as to make Reaſon our Rule.

The Ground moſt commonly diſputed is when we ſtand neareſt on a level; for ſo I call it when Young Ones enter upon Buſineſs for themſelves, or lay

lay Foundations for Families: We ought not then violently to oppoſe their fixed Inclinations, unleſs there be ſomething in it evidently pernicious; tho' calm Reaſoning is never to be omitted, ſetting before their Eyes good and evil Conſequences, according to the Nature of Things. For we are now no longer to look upon them as our Inferiors, but may aſſuredly eſteem them our Equals, with the only Reſerve of Precedency; if we do not, others will, the World being diſpos'd rather to adore the riſing, than the ſetting, Sun. It is a very grateful Honour to both, when Children are ſaid to inherit the Virtues of their Parents.

It would certainly conduce more to the Happineſs of Life, did Mankind all think themſelves Members of one Body, tho' not all fitted for the ſame Uſe,

Uſe, nor in the ſame Degree of Honour; yet all concern'd to carry on the proper Benefit of the Whole in every individual Part.

Then ſhould we not fret and teaze one another for Things of ſmall Moment. Theſe are the Evils I wou'd prevent, which creep into our Veins unwarily, lie unſeen like Vipers in the Graſs, but ſend poiſonous Fumes to the Head, that fall in foggy Vapours on the Mind; and both good Humour, and good Judgment, are in Danger of being loſt in ſuch a Miſt. In great Troubles, which are viſible to By-Standers, conſolatory Friends help to bear a part of the Burden, and Time effectually leſſens it. But if we have ſuffer'd ourſelves to be corrupted with Jealouſy, Diſtruſt, Heart-burnings, evil Surmiſes, peeviſh Diſcontent, and ſlanderous Back-bitings; theſe are our own

own Offspring, and the Cure lies chiefly in our own Breaſt: For others will bring Fuel, blow the Coals, and keep feeding the Fire; ſeeming to humour us, but rather to gratify ſome Humour of their own; giving themſelves and others Diverſion with the Miſchief they make.

And 'tis ten to one but there's ſome old depending Servant, Nurſe, or Neighbour, that thinks to ingratiate herſelf into our Favour, by whiſpering in our Ear after this Manner.

"Ah good Lady! the World does "not go now as it did in our younger "Days: We were not wont to have "it at this Paſs when I firſt knew "you, nor need it be ſo now if things "were well managed; but young "Folks will not be advis'd; no body "regards what we old Folk ſay."

With

With many more ſuch like Incentives.

But let us conſider whether any thing of this kind be worth hearkening to. The World is ſtill the ſame, and will be to the World's end, tho' Modes and Manners alter yearly; moſt things are upon the Improvement: We ſee Arts and Sciences increaſe daily; ornamental Ingenuity is more conſpicuous in every Degree: I ſee nothing that's wanting in general, but Truth and Honeſty; and I heartily wiſh there were more that wou'd help cultivate theſe, in their own Nature, univerſal Benefits. Yet *Solomon* bids us not ſay of theſe Times, they are worſe than the former; for thou doſt not inquire wiſely concerning this.

You ſay Things were never at this paſs: But were they in no Caſe worſe? It is with ſome reaſon indeed that you think your own Method of Management beſt, or elſe why did you chuſe to do it in that manner? But you may conſider that Times, and ſome few differing Circumſtances, quite alter the Appearance of Things; ſo that what was fitting at one time, may be very preposterous at another. To have acted our own Parts well affords a ſatisfactory Reflection: We are very narrow in our Thoughts, if we conceit there is but one way of well-doing. Some can govern better with a Nod, than others with Severities: Some Heads can ſpare their Hands; and where they cannot, Induſtry may compenſate for Ingenuity. The Pſalmiſt tells us more emphatically than the Proverb, that even riſing early, *&c.* may be in vain; ſo little

little can we preſcribe Rules of our own.

Let us think how little we ſhould like to be obliged to conform to the Modes of ſome few Ages paſt. What Fault ſhould we find with our Forefathers, for what would now appear fantaſtical? Is it not unreaſonable to deny any the uſe of Tea and Coffee, becauſe their Mothers thought a Toaſt and Ale the better Breakfaſt? In like manner, may not thoſe that come after us eſteem what is moſt in vogue in their Time beſt, as we do now in ours? If we are allowed the Freedom to chuſe for ourſelves, it is enough; and we may as freely let others do the like.

But perhaps you will ſay, Here is ſuch Miſmanagement as will bring whole Families to ruin. If it be through diſſolute Living, I grant that

every Stone ſhould be turned to work a Reformation. Yet here, I think, the moſt ingaging Inſinuations ſhould firſt be tried, from the Affection we bear to the Body and Soul of our Poſterity, in whom we hope to live many Ages. For methinks thoſe Parents, who are honourably ſucceeded by their own Children, may be rather ſaid to ſtep out of the way, than ever to die.

In ſuch Extremities, it is ſo much our Duty and Intereſt to bring them to Reaſon, that if fair Means fail, we ought certainly to uſe all the Degrees of Rigour within our Power, to reclaim them if poſſible. *For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs, or Chriſt with Belial?* To help to cultivate a good Correſpondence, I am endeavouring to reclaim the leſſer Diſorders, as the fitter Taſk for my ſmall Abilities.

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If young People are ſo imprudent as to live beyond their Income, it is ſeaſonable to remind them, That if it be hard for them to live on what they have, it will be much harder to live on leſs than they now poſſeſs; and if they venture on the Expectation of a Reverſion, ſome lucky Hit, or the like, it is more than probable, they will thus be neceſſitous all their Lives. He that can fix no Bounds, lies open to every expenſive Temptation; whereas, could they account of Reverſions, *&c.* only as of Treaſure lock'd up in their Cabinets, ready to anſwer their lateſt Occaſions; then they would find the true Benefit of them.

Let them ſpend no more than what is their own, and I would not much quarrel at the Manner of it. If they like worſe Meat with better Sauce, or lay out more in China, than I did in Plate,

Plate, make two ſlight Suits oftener than I did a good one; ſure they may make their Proportions agreeable to their own Pleaſure; it is moſt likely I ſteered by the ſame Rule. Beſides, it is to be conſidered, that Fancy differs as much as Faces.

Old People are very apt to conceit themſelves ſlighted without Cauſe; and by talking much of it, they often put young ones in mind to do it. It were better never to ſuppoſe any ſuch thing, reſting aſſured of your own Good-will towards all, with Intention to do Benefits to all as Occaſion offers. And every one has it in their Power to be civil and obliging in Behaviour, avoiding irkſome Complaints of any kind, which can little relieve the Complainer, and ſour all Converſation, eſpecially with the younger ſort, who have yet taſted nothing of that kind, and have no reliſh for it.

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Therefore it were to be wiſhed we could in Age moſtly chuſe our Converſation with thoſe of ſuitable Years, who having known each other in their Prime, conſider them as then. But as this cannot always be, we muſt the rather endeavour to fit ourſelves to our Company, as far as is conſiſtent with Religion, and the Decency of that Character we bear. When preſſed in either of theſe, we ought to retire, fairly ſuppoſing our Company is not deſir'd: And it is but Labour in vain to ſtem the Tide of looſe Talkers: They are moſt happy who can ſay, I will go and enjoy myſelf, by myſelf.

As St. *Paul* became all things to all Men, to gain ſome, we may go far out of our own Track to preſerve that Good-will and Affection, which we may at other times make uſe of to much

much better Purpoſes. Thus we may very innocently uſe ſeveral Games to oblige others, and divert ourſelves; ſo we do not ſhew too much Fondneſs for them, nor make them an Occaſion of any Paſſion or Diſorder. Children reckon a little Money thus got of Parents very ſweet: And I reckon it very well beſtowed, though it keep them only from bad Company, which they might otherwiſe ſeek for their Diverſion. It will turn to better Account than to leave them Hoards when we die, and can no longer keep them. If we are doubtful of their miſpending Money, I have thought it a pretty way that all Winnings be laid by in Bank for a Sum, to purchaſe ſome uſeful thing at their own Election.

If we deſire to live eaſy, above all things, let us beware of Jealouſy of every kind; for as ſoon as that takes place, we conclude

conclude the worſt, yet add the Perplexity of much Search, and many Inventions to confirm it to ourſelves; when perhaps half that painful Contrivance might remove the Occaſion, or fortify us to bear the worſt we fear. For ſuppoſe it were even the Diſtruſt that a Huſband does not regard our Company, or prefers ſome other before us: Firſt, Let us reflect on our own Demerit, and regulate what is in our Power by a ſincere Amendment: Let us learn by what Arts others engaged him, but not frowardly upbraid him. If he is not a Brute, Good Humour, ſupported with Virtue, may offer many Inſinuations to help us to keep Poſſeſſion. If we can overcome our own Reſentment, the Conqueſt is near gained; for the teazing Part, which blows the Coal, is removed from either Side: And that we may the more eaſily overcome ourſelves, we ſhould,

by no means, ſuffer any body elſe to feed us with any thing of that nature. Thus may it be in things of leſſer Concernment: Perhaps we ſuſpect our Lives are not deſired, or that ſome ſport themſelves with our Infirmities, and the like: Never let us reprove ſuch Faults directly, leſt they conſtrue it an Over-fondneſs to ourſelves, but rather ſhew them the Ill-manners of it towards others.

We ſhould do well to manifeſt ourſelves not unwilling to die, whenever it ſhall pleaſe God to call us. It is beſt to think much, and yet to talk little of dying, leſt it be reply'd after the manner one is ſaid to have done to his Wife: *Pr'ythee, talk no more of this diſmal Hour, but ſet your time, and ſtand to it.*

It argues great Indiſcretion in any one, to ſport themſelves with the Infirmities of their Parents, from whoſe Stock they derive their own Being, and ſo are likely to participate of them. Mockery was ſeverely reproved by God's Judgment on the rude Children, who only cried, *Go up, thou Bald-pate!* There are ſcarce any who wiſh to die young, to avoid the Infirmities of Age: And as there is no Perfection in Human Nature, we may be, nay all are, liable to the Reproach of carping Cenſurers.

If it be evident that our Company is ſhuned, let us conſider whence it proceeds: If from a ſour Converſation and a thwarting Temper, we have it in our Power to find a Remedy; if it be from a ſtrict Virtue, which will countenance nothing vicious or profane, let us be thankful to God, that he has

given us ſuch a diſtinguiſhing Qualification, which will enable us to take more Pleaſure in Heavenly Converſation, and make us leſs value worldly Enjoyments. Old People are commonly allow'd a decent Retirement; and we ſhould do well to be ſo provided, that it may not be irkſome to us to be alone. This may be acquired by ſometimes uſing to withdraw, when we might have Company, entertaining ourſelves with Books, the Pen, and ſuch little Works, as ſuit with Age, which we ſhould be provided for before it comes; for it is then very difficult to learn any new thing. In all Ages a full Employment is of ſingular Uſe, eſpecially to ſuch Tempers as are troubled with foreboding Thoughts, and evil Surmiſes.

Are any angry for their not being admitted into the Secrets of the Family?

mily? Even this is their Privilege, that they are not burdened with a Secret; and as they were not conſulted, they are not now anſwerable for any Miſcarriages, and avoid all Suſpicion of having diſcloſed the Matter.

But ſay it looks unkind, that common Things ſhould be concealed: Be it ſo. Have not the Freedoms of Converſation been ſome way miſuſed? Either by diſapproving what others ſay, right or wrong; and thence Occaſion taken to thwart their Purpoſes; or exerciſing a ſuppoſed Authority, which in this Caſe amounts to no more than to ſhew one has it in one's Power to make Diſcord. Or has it not been made a Subject of Diſcourſe to others, with Reflections thereon, perhaps to the Diſadvantage of the Parties concerned?

If without theſe, or ſuch-like Cauſes, there be an indecent Shyneſs in Converſation; let us endeavour to wipe it off, by letting others ſee how ſafely they may repoſe any Truſt in us, and what regard we have to their Satisfaction.

If there be Man and Wife at the Head of the Family, we ſhould do our utmoſt to cheriſh a good Underſtanding betwixt them, to preſerve the Peace of the whole. For if they have any ſeparate Intereſts, Deſigns, or but Correſpondents, that are diſagreeable to each other, it will be very difficult to maintain the Good-will of both. Therefore we ſhould not appear to ſide with either, but in private perſuade both to thoſe Things which are moſt reaſonable, and may bring them neareſt to Agreement: Always remembring, that

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if it be not in a Matter ſinful, Condeſcenſion is the Woman's Duty. There is hardly any Cauſe, that can tolerate her being clamorous with a Huſband. If ſhe cannot mildly bring him to Reaſon, ſhe muſt content herſelf under the Shelter of her Obedience.

Matters of Expence is the moſt common Cauſe of theſe Differences: It is therefore beſt, calmly to conſider this Point between themſelves, and make Proportions according to their Circumſtances; and each knowing their Part, muſt be truly juſt and free with the other: The Woman not aſhamed to produce her particular Account of Diſburſements. For it is more commendable to ſpend what we lay out well, than that much ſhould run thro' our Hands: And having Food and Rayment, let us be therewith content; that is, with ſuch a Degree of it, as we

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can fairly and freely attain. Such Exceedings as muſt be laboured for in any clandeſtine way, can never afford anſwerable Satisfaction in the End, tho' at preſent they may pleaſe with their gaudy Shew. If we cannot reſtrain a Deſire after fine Things, nay, and for ſome Sort of Conveniences too, there will be no Bounds to our Cravings; and thus we are like always to live in want. They only are rich, who think they have enough, and find ſomething to ſpare upon any Emergency.

The Woman gives up her Title, and can make no ſeparate Demand after Marriage. Surely therefore it will be her Intereſt to convince her Husband, that ſhe deſires to ſpend no more than what may handſomly throughout every Part carry on the Decency of that Rank they hold in the World, with a due Conſideration for the main Chance. It

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is now too late to expoſtulate, or ſtand on Terms proportionable, it may be, to what ſhe brought: The Stock is united, and become but one; the Huſband has an unqueſtionable Command over that, as well as her Perſon.

If by Compliance, and ſome little Obſervances, we can gain the Good-will of thoſe that have the Aſcendant over us; it is an eaſy way to make ourſelves happy. For when once we ſecure their good Opinion, they muſt be ill-natured to deny us the Liberty of our own Choice in things indifferent; and the more material, one would chuſe to ſubmit to them, it being by much the eaſier Taſk to obey, than to command, well. But to return from this Digreſſion: For thoſe, who are retired from Command, leaving the Stage to others, are the chief Subjects of theſe tranſient Thoughts.

As often as any Child or Grandchild is preferred before others in the ſame Relation, ſuch Partiality will give occaſion for the Murmur of the reſt. I deny not that ſome Diſtinction may be made according to their good Qualities; but then it muſt plainly appear, that this is the Ground they go upon, by letting each Virtue, wherever plac'd, find its ſuitable Encouragement.

If any plead that Affections are not ſo much in our own Power, as that we can truly help the loving one better than another, though we have no Obligation ſo to do; for when we happen into the Company of mere Strangers, we ſhall find a much ſtronger Inclination towards ſome than to others at firſt Sight: It may well be queſtioned whether this is not often a deluſive Affection. Granting we cannot help

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ſome Partiality in Love, Diſcretion may nevertheleſs ſo govern that Affection, as in a Manner to keep the Secret to ourſelves, by making ſo little Difference in the public Marks of Kindneſs, that the reſt may have no Reaſon to complain, nor Standers-by ſee any Cauſe for Jealouſy; which is often raiſed by others Obſervation, where this falls in with a ſuſpicious Temper.

I know People are apt to be blindly carried on with a fond Paſſion, without diſcerning by what Means it grows and overcomes them. A Child with a fawning Inſinuation is liable to do a world of Miſchief, if not carefully obſerved. Its firſt pretty Talk we admire and commend, which the Child ſoon finds: Both Parties are pleaſed, and encouraged to go on. By gradual Steps the Child gets full Poſſeſſion of the Ear: The only Care then is to gather Mat-

ter enough to entertain it; and the fertile Brain will call over all the Tranſactions of the Family, and of every individual Perſon in it, and perhaps go as far into the Neighbourhood as their Knowledge reaches. It is well if by this time it does not go beyond its Knowledge, and tell more than it has either heard or ſeen; for Nature prompts them to enlarge theſe pleaſing Conferences. Now though it may delight to hear Things thus related by the beloved Innocent, yet when we come to chew over all this crude Stuff, we muſt needs find a great deal that we can neither reliſh nor digeſt; yet we muſt keep it in, leſt by uttering it, we ſtop the Source which ſupplies this craving Appetite. And do we think this can breed good Blood, or turn to any better Account, than the ſowing of many evil Seeds, ſome of which will undoubtedly take root? The Diſ-

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quiet of the whole Family is almoſt inevitable, where one private Favourite it ſet up, to engroſs what others might equally claim.

Therefore, if we ſee ſome Excellencies preferable in one, we ſhould alſo ſee their Defects, and ſearch for good Properties in the reſt. Providence uſually throws ſomething ſolid into that Scale, which appears to be overborn; moſt have ſomething good; none are perfect. Let us examine well, whether thoſe who moſt careſs us, do not more ſeek their own Satisfaction than ours: And let this Conſideration extend not only to Children, but unto all who would fawn us into a good Opinion of themſelves, to the Prejudice of others. Thus, it is plain, we had need guard our Ears, even from thoſe who ſpeak us fair; for ſoft Words may prove ſuch a murmuring Wind, as ſometimes

blows up a very ſmall Spark into a conſuming Flame, where it happens to light on combuſtible Matter, in a Breaſt diſpoſed to take fire.

There is another Failing I cannot overlook, though it ſeems of little moment; it is the general Complaint, among old People eſpecially, of the Badneſs of Servants. The Cry often runs, That if Servants were not ſo ſtrangely perverſe and miſchievous, but would do their proper Parts, they could be eaſy, and do well enough. I wiſh in earneſt there were leſs ground for this Complaint. There needs more than common Prudence to regulate the overgrown Height of Servants. Thoſe Miſtreſſes are deſervedly blamed, who have encouraged their Pride, falſly thinking their Finery gives ſome Reputation to their Place and themſelves; whereas this does but excite their Pride,

which

which is the Root of all Vanity, deſtroying all Induſtry; Sloth follows, and they ſoon forget the Reſpect that is due to their Superiors. Yet let us conſider how much complaining redreſſes this Grievance, and carry it no farther. It is true, we muſt ſometimes chide and tell Servants their Faults, or they would never know they did amiſs; for we are not to expect ſo much Ingenuity, as that they ſhould correct themſelves: But then, let us do it in ſuch a manner as may convince them of the Fault, making them ſee how they might have done better. This may work ſomething towards preventing the like another time; whereas, if we only give them hard Words with vehement Anger, dwelling long upon it, we are more likely to raiſe their ſavage Paſſion; which will farther provoke, or perhaps they will fling away ſullenly, pleaſing themſelves with ſome

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ſort of Revenge, by carrying the Crime ſtill higher. The beſt we can expect from loud Clamour, is to make them fear our Thunder, which to a timorous Mind may occaſion more Faults, if we have ſuch to deal with; overawing them will make Fear predominate, and prevent free Thinking, which ſhould help contrive every thing to the beſt Advantage. Violent Anger ſhould only oppoſe violent Faults. We muſt diſtinguiſh mere Accidents and Inadvertencies, from an evil Diſpoſition and contrived Miſchief: The Former deſerve ſome Pity, and our Care to help their Failings; the Latter, as the Root lies deep, can hardly be cured, but by a thorough Conviction in themſelves; yet Severity may reſtrain them, and is moſt properly applied to ſuch; perhaps hard Service, with little Liberty, may work more upon them than many Words. It is a common

Saying,

Saying, That they who chide for every Fault, will have none mended. We muſt ſometimes look through our Fingers, that is, ſee and not ſee; try firſt to mend the greater Faults, and many leſſer ones will drop off with them. It may not be amiſs to ſuppoſe ourſelves in our Servants ſtead, and conſider whether, under their Circumſtances, we could comply with all thoſe capricious Humours they have to deal withal. If once Servants take the Conceit, that by chiding, we gratify our own peeviſh Humour, they will no longer regard what we ſay, but only endeavour to harden themſelves againſt it, or make it a Matter of Diverſion among their Companions.

If no Means will take effect to reclaim and make Servants uſeful to us, we have yet this Remedy, To put them from us. And it is not rea-

ſonable to complain much of thoſe Evils we ſee through. But if we think to find Servants that ſhall ſuit and pleaſe us in every thing, we muſt ſtill be diſappointed; we can hardly pleaſe ourſelves at all times, nor can thoſe who are neareſt to us by Affinity, in Intereſt, or by Obligation, always hit each other's Fancy, or do what is beſt pleaſing to them, although they aim at it. And ſurely we are much leſs to expect it from Servants. If they obey our Commands acording to the beſt of their Skill, we need not be outrageous at their other Faults. Experience with Practice will increaſe every Day, where there is a Capacity for it: If indeed that be wanting, thoſe are moſt to blame who put them upon undertaking ſuch Buſineſs as Nature never deſign'd them for.

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I do not approve the being familiar with Servants in their Sports, and fooliſh Jeſtings; but a ſerious Familiarity in Buſineſs, and the needful Tranſactions of Life, is what may be profitable on all Sides, and will heighten rather than leſſen their Reſpects to ſuch Superiors.

If we complain of all Servants alike, making no Difference, or like none, at leaſt till they are gone from us, perhaps, to ſome better Place; it is ſhrewdly ſuſpicious that we have an uneaſy Temper, and think to preſerve ourſelves from the Imputation, by giving the moſt decent Vent to this ſharp Humour: Which puts me in mind of the good old *Herbert*'s Advice:

Be kind to all: Is your Complection ſour?
Keep ſuch Company, make them your Allay;
Get a ſharp Wife, or Servant, that will lour:
A Stumbler ſtumbles leaſt in rugged Way.

Surely did we but obſerve the Deformity of ill-natur'd Anger in others, it would much help to work the Cure in ourſelves.

I have hitherto been perſuading ancient People to exert their utmoſt Power in ſhewing good Humour towards others. Now to keep the elder Women in good Humour with themſelves alſo, I will give ſome Inſtances wherein they are generally eſteemed Benefits, and uſeful in their Generation.

A teeming Woman can have no better Incouragement nor Aſſiſtance than from ſuch an experienced Friend at time of Need. And young Children can hardly be brought up without the Advice and Directions of thoſe, who have before had the like Care. Their tender Fibres are ſoon diſordered through Inadvertency: Numerous ſmall Ailments attend them, which an unwary Eye obſerves not till a worſe Conſequence follows, and a common Remedy might at firſt have rectified. Even celebrated Nurſes will often overlook many Symptoms, which an affectionate By-Stander may diſcover, and find a ſuitable Remedy for, from their own Experience: Doctors with Children too commonly only make tinkering Work; inſtead of mending one Fault, they often make more. When the firſt Diſtemper, with

with its Cauſe, is not apparent in an Infant, that cannot deſcribe the Pain, Gueſſes are very uncertain, and ſtrong Medicines are dangerous; ſo that it is much ſafer to depend on Nature, with only the Help of ſome gentle Remedies.

I am not perſuading every body to qualify themſelves for Midwives and Nurſes. Yet think no Degree of Quality excuſes ſuch an Ignorance, as that when advanced in Years they ſhould not be able, from their own Obſervations, to give ſome ſeaſonable Advice, and Directions in common Caſes: For all Ranks ſtand in the ſame Degree of Concern for their own Family and Friends; and none can always be ſure of having ſuch Aſſiſtance at hand as they may chance to need. Some ingenuous Nobility have complained, that they were hardly ever taught

taught the Uſe of their Hands; ſo that they do but aukwardly know how to tie a Knot, or ſtick a Pin: But in leſſer Quality we can ſcarce impute it to Ignorance, that many are ſo backward in affording any Aſſiſtance at time of Need; I rather fear ſome Niceties withhold them. Fantaſtical Ladies may ſtop their Ears to a crying Child, and never liſten to any Groans, nor once venture to peep into a ſick Chamber; yet let them conſider they cannot ſecure themſelves from the like Calamities: And who is there, that under Pain, Sickneſs, and Diſtreſs, does not think it a mighty Comfort to have a ſerious Friend near them, who with Tenderneſs will hearken to all their Complaints, condole their Grief, ſtudying how to relieve them with all the Aſſiſtance their Condition admits, chearfully incouraging their Patience,

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to help to ſupport the tottering Frame? When ſuch a Friend may perhaps alſo be aſſiſting to preſerve the Order of the Family, which their own preſent Indiſpoſition will not allow them to take Care of. I need not inlarge on this Benefit, believing every one's Experience muſt give them a true Senſe of it.

It may ſometimes very much oblige young Houſekeepers, if we offer to take upon us the Care of their Families for a while, in their Lyings-in, or to give them the better Opportunity of going Abroad, and taking a Journey, or the like. And by this troubleſome Variety we ſhall gain a more pleaſing Reliſh for Retirement. And I would have this made the more a Trouble, by the not purſuing our own Method of Government, but carrying Things on

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in the beſt manner we can, as dictated unto, or directed.

I plead for ſtrict Conformity to Family-Government, as conducing much to the Happineſs of Life. If the Younger live under the Elder, they have the utmoſt Reaſon to comply with ſuch Rules as their Betters think fit, affording them what Help they can to lighten their Burden. And if the younger Ones ſit at the Helm, the Government is put into their Hands, and for Order-ſake muſt be maintained; the Elder then have no more to do, but to adviſe, aſſiſt, and encourage them all they are able.

I have already recommended the moderate Uſe of ſome innocent Diverſions for the entertaining of younger People.

The catechizing, inſtructing and teaching of Children, is a Work of abſolute Neceſſity for their future well-being; and moſt commonly it is the Elders of the Family, that have the moſt Leiſure, and are beſt adapted to this uſeful Exerciſe: That Fondneſs, which in Age we ſhew towards young Ones, enables us to bear with their Impertinencies, and furniſhes us with Means to ingratiate ourſelves with them. I am now endeavouring in ſome Reſpects to accommodate ourſelves to all Degrees; therefore may here ſuggeſt, that old Women are always ſuppoſed to be furniſhed with pleaſing Tales for Children; which if well choſen, may afford them both Delight and Profit.

If our Memories ſerve, all the Lovers of Hiſtory and Chronology will be

be delighted with a handſome Relation of the moſt remarkable Tranſactions of our Times. And here we have a fair Occaſion for making proper Reflections on the falſe Meaſures, many miſtaken Politics, and Miſcarriages of Mankind, the Riſe and Fall of many Families, the Viciſſitude of Fortune, and Uncertainty of all Human Affairs: The heedful Obſervation of ſuch Things may be inſtructive to ſucceeding Ages.

To take in the more, I will not omit, that even the young Modemongers are pleaſed with ſome Account of the Faſhions of former Times, if we will ſuffer them to ridicule them as fantaſtic; and not inveigh againſt the preſent admired Dreſs, or Addreſs.

The moſt general and ingaging Virtue that we can practiſe, is an extenſive Charity in its proper Senſe, 1 *Cor.* 13. For I do not mean a profuſe ſquandring of Money, to the Detriment of ourſelves, and thoſe who have a juſt Claim to it; and it may many Times be more Charity to ſhut our Hands, than to open them to a Prodigal: It is the doing of real Benefits (though by Correction where needful) that is acceptable to God, and profits all good People in the End.

If we have had Opportunity to attain any competent Skill in Phyſic, or Surgery, this will be a uſeful Charity, that will gain us Eſteem from the whole Neighbourhood. In many Places there are no learned Adviſers to be had: And if there be any ſuch, poor

poor People, who can but juſt ſupport their Neceſſities, are not able to bear this extraordinary Charge. If it be but a friendly Viſit to the Diſtreſſed, it often affords them a comfortable Refreſhment; and a Word in Seaſon how good is it! Our Thoughts, which are free from the Depreſſion of their Trouble, may by an active Search find out the moſt proper Means for their Relief.

To thoſe Poor, who have Health and Strength, there is no Charity ſo beneficial as the keeping them in conſtant Imployment: For if we once beſtow any ſuch Gifts on them as will encourage their Pride and Sloth, we deſtroy Induſtry; Labour will then be irkſome to them, and Ruin muſt follow. Whereas if Youth are betimes enured to take ſome Pains in a buſy Life, it will be even burdenſome

for

for them to be idle; they ſhould always be perſuaded to think Neatneſs a more becoming Finery, than gaudy Lace and Ribbons: And what Cloathing we beſtow on them ſhould be fitted more to their Neceſſities than Fancy.

The putting young Children to School, is a Charity, that, God be praiſed, has prevailed very much of late; and will, I hope, turn to a good Account, if not abuſed by too much Pedantry in the Teachers.

As the moſt profligate Wretches have always charged themſelves with the Profanation of the Lord's Day, as that which has led to their moſt pernicious Sins, I ſhall conclude with recommending this Charity to every one's Care, that they do their utmoſt to reſtrain it, as well by their own Example,

ple, as by Precepts: And it may be very proper to diſperſe good Books to this Purpoſe; for ſomething therein ſaid may happen to touch them to the Quick. It can ſcarce be ſuppoſed but that they will gain ſome further Advantage by reading ſuch Books, than merely the keeping them ſo long from miſpending their Time; and ſince the ſaving of a Soul is the greateſt Benefit any one is capable of doing or receiving, we certainly ought to indeavour what in us lies to promote this beſt of all good Works.

Let none of us think, that by acquiring this condeſcending and ſerious Temper, which I have recommended, we ſhall either leſſen our Figure, or deny ourſelves the real Injoyments of Life; although we are not complimented now, true Worth will ſhine forth, and be valued in Life or Death;

and

and it is a pleaſing Reflection to think, our Memory ſhall ſmell ſweet, when the Body putrefies. Yet here is nothing that forbids our enjoying the innocent Refreſhments of this World; but aſſuredly, in the Cloſe of our Days, there will be no greater Pleaſure, than to find we have been doing our Duty, according to the beſt of our Abilities; which from an humble Heart will, I truſt, through Mercy, be acceptable to God; and ſo may we finiſh our Courſe with Joy.

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